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Death and Resurrection

Contents

Preface

All praise be to Allah, The Lord of The Day of Judgment, and may the Peace and Blessings of Allah be upon the seal of all prophets, Muhammad ibn Abdullah, and upon his companions and followers till the Day of Judgment.

We all believe that our life has an end, and nothing is eternal except Allah ﷻ.[1]

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ * وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَـٰلِ وَالإِكْرَامِ﴾

"Whatsoever is on it (the Earth) will perish. * Andthe Face of your Lord, full of Majesty and Honour, will remain forever."
[Surah Ar-Rahmaan (55):26-27]

It is better for all of us to ponder deeply about our future and about our eternal life which is everlasting. We are expected to devote some time in this life to ponder what will occur in the life to come.

The Day of Judgment is the day on which all creation will meet, fully and fairly, the reward for how they conducted themselves in this life. It is a day which is different from all other days. It will come, sooner or later. But some questions must be raised: Are we fully prepared and aware of this day? What are its signs and horrors? When will it come? What will it look like?

Sheikh Muhammad bin 'Uthaymeen, may Allah have mercy on

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1 Subhaanahu wa Ta'alaa: trans. 'Most Glorified [May Allah be exalted above all what the disbelievers attribute to Him] and Most High is He'.

him, gave a sermon describing the signs and horrors of such a day.

May Allah ﷻ save us and make us steadfast on the right path till the Day of Judgment.

Biography

Abu 'Abdullah, Muhammad ibn Saalih ibn Muhammad ibn 'Uthaymeen at-Tamimi an-Najdi was born in the city of 'Unayzah, in the region of al-Qaseem on 27th day of Ramadan, in the year 1347 A.H./1926 C.E. into a religious family.

He received his religious education from many prominent scholars, from them Sheikh 'Abdur-Rahmaan as-Sa'di, Sheikh Muhammad Ameen ash-Shinqeeti and Sheikh 'Abdul-'Azeez ibn Baaz. He was from among those who served Islam without any type of religious prejudice and kept himself away from the limitations of blind following. He was distinguished for his great exertion in religious matters and analogical deductions. In giving religious verdicts, like Sheikh ibn Baaz, his fataawaa (verdicts) were based on evidence from the Qur'aan and Sunnah.[2] He taught religious fundamentals in the Faculty of Sharee'ah at Imaam Muhammad ibn Sa'ûd Islamic University in al-Qaseem. He was also a member of the Council of Senior Scholars in Saudi Arabia.

During the final years of his life, he suffered greatly from cancer. He undertook a trip to America for chemotherapy to alleviate his sickness, but due to personal reasons and other circumstances, he chose to forego the treatment and was admitted to King Faisal Specialist Hospital in Jeddah on 3 Shawwal/30 December.

He passed away on Wednesday, the 15th of Shawwaal in the year 1421 A.H./10 January 2001 C.E. at the age of 74. May Allah ﷻ have mercy upon his soul, Ameen.

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[2] The Sunnah of the Prophet ﷺ is that path which he followed. It could also denote something established to have been practiced by the Prophet ﷺ, contrary to bid'ah, or innovation. At other times, it used to denote ahaadeeth.

Introduction

Judgment Day is just a blink away. We live and we die, and then we will inevitably be resurrected. The step from death to resurrection is indeed small, but no matter how difficult death may be, the Day of Resurrection is far worse. So what lies in between?

DEATH

by:

Ahmad ibn Roysten Boulter

Death

Every man has a fixed period of life given to him when he is born. This is called Qadar. We do not live longer or shorter than this fixed period of life. When we have finished this period of life, the Angel of Death takes the soul from our body. This is called death.

Concerning the journey of the soul after death, the following is a saheeh hadeeth[3] from the Messenger of Allah ﷺ.[4] He said,

> When the believer is about to depart from this world and proceed to the next, angels with faces as bright as the sun descend from the heavens and sit around him in throngs stretching as far as the eye can see. Then the Angel of Death comes and sits at his head and says, "Good soul, come out to forgiveness and pleasure from Allah!"
>
> His soul then emerges like a drop of water that flows from a water-skin, and the angel takes hold of it. When he has grasped it, the other angels do not leave it in his hand even for the twinkling of an eye.
>
> They take it and place it in a perfumed shroud, and it gives off a fragrance like the sweetest scent of musk found on the face of the Earth.
>
> Then they ascend with it, and whenever they take it past a company of angels, they ask, "Who is this good soul?" The angels with the soul reply, "So-and-so, the son of so-and-so," using the best names by which people used to call him in this world. They bring him to the lowest heaven and ask

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[3] A narration of anything attributed to the Prophet ﷺ, whether it be his actions, statements, affirmations, or attributes. *pl.* ahaadeeth.

[4] Salla Allahu alaihi wa sallam: *trans.* 'May Allah exalt him and grant him Peace'.

for the gate to be opened for him.

It is opened for him, and angels who are near Allah from each of the heavens accompany him to heaven.

Allah ﷻ says, "Register the book of my slave in 'Illiyyoon[5] and take him back to Earth. I created them from it and I return them to it, and I will bring them forth from it again."

His soul is then returned to his body and two angels come to him. They make him sit up and they ask him, "Who is your Rubb."[6]

He replies, "My Rubb is Allah."

They ask him, "What is your religion?"

He replies, "My religion is Islam."

They ask him, "Who is this man who was sent among you?"

He replies, "The Messenger of Allah."

They ask him, "How did you come to know these things?"

He replies, "I read the book of Allah, believed it, and declared it to be true."

Then a voice from on high declares, "My slave has spoken the truth, so spread out carpets from the Garden for him and open one of its gates!"

Then some of its fragrance and perfume reaches him, his grave is expanded for him as far as the eye can see, and a man in beautiful garments with a fragrant scent comes to him and says, "Rejoice in what delights you, for this is the

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[5] The register in which the deeds of the righteous are inscribed.

[6] Rubb: usually translated as Lord, is one of the Names of Allah, the Provider and Sustainer of all that exists.

day which you were promised."

He asks, "Who are you? Yours is a face which presages good."

He replies, "I am your good actions."

Then he says, "O Rubb, let the Last Hour come soon so that I may rejoin my family and my property!"

When an unbeliever is about to depart from this world and proceed to the next, angels with black faces descend from the heavens carrying a rough haircloth and sit around him in throngs stretching as far as the eye can see. Then the Angel of Death comes and sits at his head and says, "Foul soul, come out to the wrath and anger of Allah!"

Then his soul scatters within his body and it is dragged out like a skewer is pulled out of a wet piece of wool. Then the angel takes hold of it. When he has grasped it, the other angels do not leave it in his hand even for the twinkling of an eye. They take it and wrap it in a rough haircloth, and a stench comes out of it like the worst stench of a corpse on the face of the Earth.

Then they ascend with it, and whenever they take it past a company of angels, they ask, "Who is this foul soul?" The angels with the soul reply, "So-and-so, the son of so-and-so," using the worst names by which people used to call him in this world. They bring him to the lowest heaven and ask for the gate to be opened for him, but it is not opened.

The Messenger of Allah ﷺ then recited,

﴿لاَ تُفَتَّحُ لَهُمْ أَبْوَٰبُ السَّمَآءِ وَلاَ يَدْخُلُونَ الْجَنَّةَ
حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ﴾

'The gates of heaven will not be opened to

them nor will they enter the Garden until the camel passes through the eye of the needle [i.e. never].'

[Surah al-A'raaf (7):40]

Then Allah ﷻ will say, "Register his book in Sijjeen[7] in the lowest earth." And then his soul is flung down.

The Prophet ﷺ then recited,

﴿وَ مَن يُشْرِكْ بِاللهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيْحُ فِي مَكَانٍ سَحِيقٍ﴾

"Whoever associates anything with Allah, it is as though he has fallen the sky, and the birds snatch him away, or the wind sweeps him headlong into a place far away."

[Surah al-Hajj (22):31]

Then his soul is returned to his body and two angels come and say to him, "Who is your Lord?"

He replies, "Alas, alas, I do not know!"

Then they say tohim, "What is your religion?"

He replies, "Alas, alas, I do not know!"

Then they say to him, "Who is this man who was sent among you?"

He replies, "Alas, alas, I do not know!"

Then a voice calls from on high, "My slave has lied, so spread out carpets from the Fire and open one of its gates for him!"

[7] The register in which the deeds of evil people are inscribed.

Then a hot blast from Hell-fire comes to him, his grave is made so narrow for him that his ribs are pressed together, and a man with a hideous face and clothing and a foul odour comes to him and says, “Grieve on account of what has brought you disgrace, for this is the day which you were promised.”

He asks, “Who are you? Yours is a face which presages evil.”

He replies, “I am your bad actions.”

Then he says, “O Lord, do not let the Last Hour come!” [Abu Dawud and Ibn Maajah]

Who is your God?

Allah ﷻ says in His Mighty Book that He will always support His obedient slaves:

﴿يُثَبِّتُ اللهُ الَّذِينَ ءَامَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَوٰةِ الدُّنْيَا وَفِي الأَخِرَةِ وَيُضِلُّ اللهُ الظَّـٰلِمِينَ وَيَفْعَلُ اللهُ مَا يَشَاءُ﴾

"Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause to go astray those who are Dhaalimoon (polytheists and wrong-doers), and Allah does what He wills."

[Surah Ibraaheem (14):27]

The hadeeth below concerns the questioning in the grave which occurs as the people depart from it after burial.

Ahmad and Abu Hatim reported that the Prophet ﷺ said,

> When a deceased person is laid in his grave, he hears the sound of the footsteps of people as they depart. If he is a believer, the salaah[8] will stand by his head, the sawm[9] will be to his right, zakaah[10] to his left, and all other good deeds

[8] Salaah: The prayer.

[9] Sawm or Siyaam: The Fast.

[10] Zakaah: The obligatory charity due upon Muslims who meet the required conditions.

of charity, kindness to relations, and good behaviour will be by his feet.

The angels at his head will question the deceased. The salaah will say, "There is no entrance through me."

Then he will be questioned at his right side where the sawm will say, "There is no entrance through me."

Then he will be questioned at his left side where the zakaah will say, "There is no entrance through me."

Then he will be questioned at his feet where good acts of voluntary charity, kindness to relations, and good behaviour will say, "There is no entrance through me."

Then they will say to him, "Get up," and he will get up. The sun will appear to him and it will begin to set.

Then they will ask, "This man who was among you, what do you say about him? What is your testimony about him?"

The man will say, "Leave me alone until I pray!"[11]

The angels will say, "You will pray, [but first] answer our question. What do you think about this man who was among you? What do you say concerning him? What do you testify concerning him?"

The deceased will say, "I bear witness that Muhammad was the Messenger of Allah who brought the Truth from Allah."

The deceased will be told, "According to this you lived, died, and according to this you will be resurrected, if Allah wills."

Then the door to Paradise will be opened for him. He will be told, "This is your place in Paradise and what Allah has

[11] He will ask to pray because he will see that it is time for the Maghrib prayer.

prepared for you."

At this, the desire and happiness of the deceased will increase. His grave will be enlarged seventy arms-lengths and his grave will light up. His body will change to its original form and his spirit will be placed in a dangling lantern by the trees of Paradise in a nice breeze.

The Prophet ﷺ added, "That is what is meant by the statement of Allah,

﴿يُثَبِّتُ اللهُ الَّذينَ ءَامَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَوٰةِ الدُّنْيَا وَفِي الأَخِرَةِ وَيُضِلُّ اللهُ الظَّـٰلِمِينَ وَيَفْعَلُ اللهُ مَا يَشَاءُ﴾

"Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause to go astray those who are Dhaalimoon (polytheists and wrong-doers), and Allah does what He wills."

[Surah Ibraaheem (14):27]

He ﷺ also mentioned the unbeliever and said, "His grave will be compressed, so that his ribs will be crushed together. About this the Qur'aan says,

﴿وَ مَنْ أَعْرَضَ عَنْ ذِكْرِيْ فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَنَحْشُرُهُ، يَوْمَ الْقِيَـٰمَةِ أَعْمَى﴾

'But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teaching), verily, for him is a

> **life of hardship and We will resurrect him blind on the Day of Resurrection.' "**
>
> [Surah Taa Haa (20):124]

Another hadeeth depicts the consequences faced by the unbelievers. Qataadah reported on the authority of Anas ibn Maalik that the Prophet ﷺ said,

> When a human is laid in his grave and his companions return and he hears their footsteps, two angels will come to him and make him sit up. They will ask him, "What did you say about this man, Muhammad ﷺ?"
>
> He will say, "I testify that he is Allah's servant and His Messenger."
>
> Then it will be said to him, "Look at your place in Hellfire. Allah has exchanged for you a place in Paradise instead of it."

The Prophet ﷺ added, "The dead person will see both of his places."

> "As for a non-believer or a hypocrite, two angels will come to him and make him sit up.
>
> They will ask, "Who was the man who was sent on a mission among you?"
>
> He will reply, "Alas, alas! I do not know, but I used to say what the people used to say!"
>
> It will be said to him, "Neither did you know, nor did you seek guidance from those who had knowledge."
>
> Then a crier will call from Heaven, "He has lied, so spread a bed for him from Hell, clothe him from it, and open one of its doors for him."
>
> Then he will be hit with an iron hammer between his two ears, and he will cry. That cry will be heard by all creation

except human beings and the Jinn. [Saheeh Bukhaari, Saheeh Muslim, Sunan Abu Dawood]

Imam Ahmad ibn Hanbal said,

"I asked Abu Abdullah about the punishment in the grave. He replied, 'These are sound ahaadeeth; we believe in them and affirm them. We affirm everything that comes from the Prophet ﷺ with a sound chain of narrators. If we were to confirm a report as being from the Prophet ﷺ and then reject or oppose it, we would be denying the Words of Allah,

﴿وَ مَآ ءَاتَــٰكُمُ الرَسُولُ فَخُذُوهُ...﴾

"Whatever the Messenger of Allah gives you, take…"

[Surah al-Hashr (59):7]

I asked him, 'Is the punishment of the grave a reality?'

He said, 'Yes, it is a reality. People are punished in their graves.'

I heard Abu Abdullah saying, 'We believe in the punishment of the grave, in Munkar and Nakeer [the two questioning angels], and that the deceased will be questioned in their graves.' "

Barzakh[12]

Many sinful Muslims will also be punished in their graves due to their sins and disobedience. There are several ahaadeeth, especially those concerning the 'Night Journey' (al-Israa'), which give us a glimpse of the different types of punishments met out before the Day of Judgment. The hadeeth below concerns a dream of the Prophet ﷺ. Saamura ibn Jundub reported,

> The Prophet ﷺ after the prayers would turn towards us and ask us, "Did any one of you have a dream?" If someone had, he would relate it.
>
> Upon hearing it, the Prophet ﷺ would say, "Whatever Allah wills [comes to pass]."
>
> One day he questioned us saying, "Did any one of you have a dream?"
>
> We answered, "No."
>
> Then the Prophet ﷺ said, "But tonight I saw two men. They came to me.[13] They held my hand and took me to the Holy Land. We came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, crushing it. The rock rolled away and the thrower followed it and brought it back. By the time he reached the man, his head was restored to its normal state. The thrower then did the same as he had done before.

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[12] The name of the period of wait between a person's death and the Day of Judgment. The life of the grave.

[13] One might mistake the context that the Prophet's ﷺ Israa' [Night Journey] and Mi'raaj [Ascension to the skies and heaven] was a dream, but in fact it was not, as other authentic ahaadeeth state.

I asked my two companions, 'Who are these two people?'

They said, 'Proceed!'

So we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook. Behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back of his neck and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the previous side. As soon as he tore one side, the other side returned to its normal state. Then he returned to it to repeat what he had done before.

I said to my two companions,' Who are these two people?'

They said to me, 'Proceed!'

So we proceeded and saw a hole like an oven, narrow at the top and wide at the bottom, and there was fire burning in it. In that oven, there were naked men and women, and behold! Flames of the fire were reaching them from underneath. When it reached them, they would be raised high until they were close to the mouth of the oven. Then the fire subsided and they went back inside it again.

I asked, 'Who are these people?

They said to me, 'Proceed!'

And so we proceeded and came to a river of blood, and behold! In the middle of the river there was a man standing, and on its bank there was another who had many stones. The man who was in the river would try to leave, but the other man would throw rocks into his mouth so that he would return to where he was. Every time the former tried to leave, the latter would throw rocks into his mouth. Then he would return to where he was.

I asked, 'Who are these people?'

They replied, 'Proceed! Proceed!'

We proceeded until we came to a man with a repulsive appearance- the most repulsive appearance you would ever see in a man! Beside him there was a fire which he was kindling and running around.

I asked my companions, 'Who is this (man)?'

They said to me, 'Proceed! Proceed!'

So we proceeded until we reached a garden of deep green dense vegetation, bedecked with all sorts of spring colours. In the middle of the garden there was a very tall man. I could hardly see his head because of his great height. And around him there were more children than I had ever seen before

I said to my companions, 'Who is this?'

They replied, 'Proceed! Proceed!'

So we proceeded until we came to a huge majestic garden, greater and better than I have ever seen! My two companions said to me, 'Ascend,' and I ascended."

The Prophet ﷺ added,

'So we ascended until we reached a city built of gold and silver bricks. We went to its gate and asked the gatekeeper to open the gate. It was opened and we entered the city. There we found men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other as ugly as the ugliest person you have ever seen.

My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing through the city, and its water was as white as milk. Those

men went and threw themselves in it and then returned to us after the ugliness of their bodies had disappeared and they turned into the best shape."

They said to me, "This is the Jannah of 'Adn,[14] and this is your home," so I lifted my eyes until I saw a palace which looked like a white cloud. They said to me, "This is your home."

I said, "May Allah bless you, Allow me enter my house!"

They said, "Not now, You have not completed the life of the world."

I said to them, "I have seen many wonders tonight. What is the meaning of all that I have seen?"

They replied, "We will inform you. As for the first man you came upon whose head was being crushed with the rock, he is the example of the one who studies the Qur'aan but then neither recites it nor acts upon it, and sleeps without offering the obligatory prayers. As for the man you came upon whose mouth, nostrils, and eyes were being torn off from front to back, he is the example of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. As for those naked men and women whom you saw in the oven, they are the adulterers and the adulteresses, and the man whom you saw in the river of blood is the usurer. As for the man by the base of the tree, he was Abraham, and the children around him are [Muslim] children [who died at a young age]."

The narrator added, "Some Muslims asked the Prophet ﷺ, 'O Messenger of Allah! What about the children of pagans?' The Prophet ﷺ replied, 'And also the children of pagans.' "

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[14] Ibn Mas'ood, a companion of the Prophet ﷺ explained it to be the center of 'Jannah', or Paradise. See Tafseer al-Qurtubi, Surah at-Tawbah (9):72.

"And the man whom you saw near the fire, kindling it and circling it, is Maalik, the gatekeeper of Hell."

The Prophet ﷺ added,

My two companions explained, "The men you saw that were half handsome and half ugly were those persons who had mixed good deeds with evil ones, but Allah ﷻ forgave them." [15] [Saheeh al-Bukhaari]

[15] In a hadeeth related by Ahmed, the two companions revealed themselves to be Jibreel and Meekaa'eel.

Lessening the Punishment

However, there are several things which ameliorate such punishments. In one hadeeth, the Prophet ﷺ is reported to have said,

“When a man dies no further reward is recorded for his actions, with three exceptions: Sadaqah[16] and knowledge from which benefit continues to be reaped, and the supplication of a righteous son for his deceased father.” [Muslim]

This punishment and torture that we will receive is inevitable, and only those who are misled deny it.

When we die, we should always make sure we leave a written will behind so that what Allah ﷻ has given us in this world is distributed to those in need and those to whom we are in debt, and so we can leave this world with a clear conscience. If we cannot find Muslims as executers of our will, then we should engage non-Muslims.

Allah ﷻ says in the Qur'aan,

﴿يَـٰأَيُّهَا الَّذِينَ ءَامَنُواْ شَهَـٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ
أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ
أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الأَرْضِ
فَأَصَـٰبَتْكُمْ مُّصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِن بَعْدِ
الصَّلَوٰةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لاَ نَشْتَرِي بِهِۦ ثَمَنًا
وَلَوْ كَانَ ذَا قُرْبَىٰ وَلاَ نَكْتُمُ شَهَـٰدَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ

[16] Sadaqah: Voluntary charity.

الأَثِمِينَ﴾

"O believers! When death approaches any one of you, let two just men from among yourselves act as witnesses at the time of making your last will; or from the non-Muslims if you are traveling through the land and the calamity of death overtakes you. If you doubt their honesty, detain them after prayer and let them both swear by Allah, 'We will not sell our testimony for any price, even to a relative, and we will not hide the testimony which we will be giving for the sake of Allah; for we shall be sinners if we do so.' "

[Surah al-Maa'idah (5):106]

When a person is in his last moments, his last words before his death should be 'Laa ilaaha ill-Allah.'[17] If you are present at the scene of a Muslim's last moments, you should advise him to say it. Do not strain him to say those words, and do not make him repeat it unless he says something after it. It should be loud enough that he himself can hear it. Also close his eyes in his last moments and do not let them remain wide open.

This is an example of one Muslim whom Allah ﷻ helped to be steadfast at the time of death. His name was Abu Zur'ah ar-Raazi, one of the Imams of the scholars of ahaadeeth. Abu Ja'far Muhammad ibn 'Ali Warraaq said:

> We were with Abu Zur'ah in Shahraan, one of the villages of Ar-Riyy, at the time of his death. Abu Haatim, Ibn Warraaq, al-Mundhir ibn Shaadhaan and others were with him. They remembered the hadeeth, "Tell those who are dying to say

[17] Laa ilaaha ill-Allah: *trans.* 'There is no true deity, beside Allah'.

'Laa ilaaha ill-Allah'," but they felt too shy to tell Abu Zur'ah to say it. They said "Let us mention the hadeeth." Ibn Warraaq started by conveying the chain of narrators, "Abu 'Aasim narrated on the authority of Abdul-Hameed ibn Ja'far, who told us that Saalih…" and he started to say, "ibn Abi..." but he could not go any further. Then Abu Haatim said, "Bandar narrated on the authority of Abu 'Aasim, who told us that Abdul-Hameed ibn Ja'far related from Saalih…" but he could not go any further, and the rest remained silent. Then Abu Zur'ah, whilst he was dying, opened his eyes and finished the hadeeth by saying, "Bandar narrated on the authority of Abu 'Aasim, who told us that Abdul-Hameed related from Saalih ibn Abi Ghareeb, on the authority of Katheer ibn Murrah that Mu'aadh ibn Jabal said, 'The Messenger of Allah ﷺ said, 'Whoever says as his last words La ilaaha ill-Allah, will enter Paradise.' ' " Then his soul departed, may Allah ﷻ have mercy on him. [Siyar A'laam an-Nubalaa' , 13/76-85]

This is what Allah ﷻ says about such pious believers in the Qur'aan,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَـٰمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَـٰئِكَةُ أَلاَّ تَخَافُواْ وَلا تَحْزَنُواْ وَأَبْشِرُواْ بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾

"Verily, those who say, 'Our Lord is Allah (Alone),' and then they stood straight (followed Islam truly), on them the angels will descend (at the time of their death) (saying), 'Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!' "

[Surah Fussilat (41):30]

Du'aa:[18]

O Allah, make us among them. O Allah, we ask You to make us adhere to Islam with determination and wisdom, and our final supplication is Praise be to Allah, Lord of the Worlds.

[18] Du'aa: To invoke Allah. Supplication.

The Trials
of
the Day of Judgment

Sheikh Muhammad ibn Saalih al-'Uthaymeen

بسم الله الرحمن الرحيم

O people! Have taqwa[19] and fear Allah ﷻ, and think about your worldly life, the Hereafter, your life, your death, your present and your future. Think about this worldly life, of those who passed away from earlier generations, and also of those who will come afterwards. Indeed, in their stories are lessons for those who wish to benefit. They lived building this world; they had more money, more children, were stronger and lived longer. And after some time they were gone... as if they never existed. They have become a part of history, and you are following in their footsteps, and a similar fate awaits you.

You will be transferred from this worldly life to the grave, having been in palaces. In it, you will be alone, after being happy and gathered with family. You will be alone with your deeds... only. If they are good, you will be in a state of well-being, and if they are not, you will be in torment until the Day of Resurrection.

On the day when the Trumpet is blown, the dead will be raised from their graves to the Rubb of all that exists; they will be barefoot without shoes, naked without clothes and uncircumcised. The Prophet ﷺ described the situation on that Day, and 'Aa'ishah رضي الله عنها[20] [one of the Prophet's ﷺ wives] said to him, "O Messenger of Allah, men and women together, both looking at each other?" He ﷺ replied, "The situation will be too severe for them to look at

[19] Taqwa: Having a shield between you and the wrath of Allah, by obeying Him and fulfilling all that He ordered and avoiding all that He forbade.

[20] Radi Allahu 'anhu: trans. May Allah ﷻ be pleased with him/her.

each other."[21]

The situation will be too severe for men and women to look at each other. It will be so severe that a mother will not even think of asking about her child, and a child will not even think of asking about his father.

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلاَ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَآءَلُونَ﴾

"Then, when the Trumpet is blown, there will be no kinship among them that day, nor will they ask of one another."

[Surah al-Mu'minoon (23):101]

﴿يَـــأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ * يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَـــٰرَى وَمَا هُم بِسُكَـــرَى وَلَكِنَّ عَذَابَ اللهِ شَدِيدٌ﴾

"O Mankind, Fear you Lord! Verily, the earthquake of the Hour (of Judgment) is a terrible thing. * The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but severe will be the Torment of Allah."

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21 Collected by Bukhaari and Muslim.

[Surah al-Hajj (22):1-2]

[On that day], there will be scared hearts and eyes cast down in shame. Records and ledgers of deeds will be unveiled. The believers will receive their book in their right hand, while the disbelievers will receive their book in their left, behind their back. Whoever takes his book with his right hand will say with happiness and joy, **"Come and read my book!"** Whereas the one who takes his book in his left hand will say with sadness and grief, **"I wish that I had not received my book,"** and he will long for his own destruction [before he meets punishment of Allah].

At that time, the scales will be placed and people's deeds will be measured. Whoever had done an atom's weight of good shall see it, and whoever had done an atom's weight of evil shall see it.

Allah ﷻ says in the Qur'aan,

﴿وَنَضَعُ الْمَوَٰزِينَ الْقِسْطَ لِيَوْمِ الْقِيَـٰمَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَـٰسِبِينَ﴾

"And We shall set up balances of Justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners."

[Surah al-Anbiyaa' (21)47]

On that Day, crowds of people will appear in waves, one after the other. They will feel tremendous fear and sadness which they will not be able to bear. People will call out, asking for someone to intercede for them with Allah ﷻ. They will go to the Prophets, starting with Adam عليه السلام, Nuh عليه السلام (Noah), Ibraaheem عليه السلام (Abra-

ham), and Musa ﷺ (Moses), and they will all apologize.[22]

After that, they will go to 'Eesaa ﷺ (Jesus) who will say, "I am not the one that can do it. However, go to Muhammad ﷺ, a worshipper whose past and future faults were forgiven."

Then they will go to Muhammad ﷺ and he will say with pride because of Allah's ﷻ grace, "I am the one that can."

So he ﷺ will ask for Allah's ﷻ permission, and he will then fall in sujood[23] to Him. Allah ﷻ will reveal to him different ways to praise and exalt Him, in ways no one knew before. Allah ﷻ will allow him to remain in that position as long as He wills.

He ﷻ will then say to him, "O Muhammad, raise your head. Speak and you will be heard, intercede and your intercession will be accepted."

On that Day Allah ﷻ will come to judge between His creations and will take them to account for their deeds. He ﷻ will be alone with His worshipper, the believer, addressing him of his sins until he admits and confesses. Then Allah ﷻ will show His grace on him and will tell him, "I kept your sins secret in the world and I will forgive them for you today."

On that day, Prophet Muhammad ﷺ will be granted the 'Hawd al-Mawrood'- the pool at which some of his Ummah will gather and drink. Its water is whiter than milk and sweeter than honey, and its fragrance is better than the scent of musk. It's measure is one month in length and one month in width. Its cups are as the stars in the sky, numerous and sparkling. None but the believers will be able to reach the Pool- the followers of the Sunnah. Whoever drinks from it will never feel thirst again, and the first to go

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[22] Each one will state the reason why they cannot intercede on their behalf.

[23] Sujood: Prostrating in the worship of Allah.

to the Pool will be the poor of the Muhaajiroon.[24]

On that Day, the sun will descend upon people until it is only a mile away. People will be sweating according to their deeds. Some will sweat up to their ankles, some up to their knees, some up to their waists, and some will be submerged in sweat completely. Allah ﷻ will shade with His Shade whomever He wills, a day on which there will be no shade except His.

On that Day, Allah ﷻ will say, "O Adam," who will reply, "At your command and what pleases you, all good is in Your Hands." Then Allah ﷻ will say to Adam عليه السلام, "Bring out the people of Hellfire from your descendants."

Adam عليه السلام will ask, "Who are the people of Hellfire?"

Allah ﷻ will reply, "From every thousand take out nine-hundred and ninety-nine." At that time a child's hair will turn grey.

On that Day, the Siraat[25] will be set over the Infernal Fire. It will be thinner than a strand of hair and sharper than a sword. Trust and ties of kinship will be sent forth and will stand on both sides of the Siraat, right and left. People will pass on it according to their deeds. Some will pass like lighting, some will pass crawling and some will be in between the fast and the slow.

Your Prophet ﷺ will be standing on the Siraat saying, "O Rubb! Keep (them) safe."

On the edges of the Siraat will be hanging hooks, commanded to take those whom Allah ﷻ orders to take. Some will be safe, bearing only scratches, but others will be piled in Hell.

On that Day, people will be divided into two groups, one in Paradise and the others in the Hell-Fire.

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[24] Muhajiroon: those who migrated with the Prophet ﷺ from Makkah to Madinah.

[25] Siraat: a bridge extended over Hell.

﴿وَ يَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ * فَأَمَّا الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـٰلِحَـٰتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ * وَأَمَّا الَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِئَايَـٰتِنَا وَلِقَآءِ الأَخِرَةِ فَأُوْلَـٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ﴾

"And on the Day when the Hour will be established, -that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers). * Then as for those who believed (in the Oneness of Allah – Islamic monotheism) and did righteous good deeds, such shall be honoured and made to enjoy a luxurious life (forever) in the Garden of Delight (Paradise). * And as for those who disbelieved and belied our Ayaat (signs (proofs from verses, revelations, evidence, lessons, Allah's Messenger, the Resurrection, etc.) and the Meeting of the Hereafter, - such shall be brought forth to the torment (in the Hell-Fire)"

[Surah Ar-Rum (30):14-16]

O worshipers of Allah ﷻ! Have taqwa and be prepared for that day, for without a doubt it is your fate. Although this day is so serious and frightening, it will be easy for the pious believers, for Allah ﷻ says,

﴿وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا﴾

"... and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allah - Islamic Monotheism)"

[Surah al-Furqaan (25):26]

So believe in Allah ﷻ and know for sure that Allah ﷻ knows what is in your minds, so be cautious of Him.

Du'aa:

O Allah, Creator of the Heavens and the Earth, Knower of the unseen and the seen, we ask You to make us witness that You are Allah and that there is no true deity but You Alone, the Eternal. The One who begets not, nor was begotten and that there is none co-equal or comparable unto to You; You have the Majesty and Bounty, You are the Ever-Living, the Eternal Guardian. Ease for us the horrors of that Day and make us among the happy ones and join us with the righteous, O Allah, the Sustainer of all that exists.

Advice for Muslims

by Ahmad ibn Roysten Boulter

This booklet explains clearly what to expect on that Day on which we will stand before our Lord in expectation and dread – awaiting the verdict of His Judgment.

If the Day is fearsome and dreadful for the believer whose sins are relatively few, imagine how dreadful it will be for the believer, whose soul is weighed down by neglect of his Deen (religion). For the unbeliever, it will be the day he loses all hope.

If you fear Allah ﷻ and hope for His reward, you may be the one of the thousand who was not picked by Adam. And if you strive with your mind and heart to develop ihsaan,[26] then you may one of those who pass the Siraat like lightening.

The following are eight things we must do to receive Allah's ﷻ Forgiveness and Mercy:

1) Build up your good deeds; they will be a shield for you.
2) Avoid evil deeds.
3) Do not expose your sins, nor the sins of others.
4) Follow the Qur'aan and the Sunnah closely.
5) Shun wealth, and give what wealth you have in the way of Allah ﷻ (as Sadaqah to the poor, or in Jihad and Da'wah).
6) Ponder on the Ayaat of Allah ﷻ, and seek to know and do what Allah ﷻ ordains us to do.

[26] Perfection of deeds, in that one knows that Allah is watching him, so he performs them correctly.

7) Remember the past and remember the people who disobeyed – do not tread in their footsteps.
8) Be careful about what you do – do not act thoughtlessly.

We should take advantage of the time we have on Earth as an opportunity to prepare ourselves for death and all that comes after it. Allah ﷻ has told us throughout the Qur'an and Sunnah how we can decrease the horrors that come after death. We can say optional prayers, do optional fasts, give in charity, be kind to our families, and remember Allah ﷻ with tasbeeh,[27] tahleel,[28] takbeer[29] and tahmeed.[30] We can also ask Allah ﷻ for forgiveness[31] and make du'aa frequently. Studying and reciting the Qur'aan are also good deeds that can protect us from the punishment in the grave and the horrors of the Day of Resurrection and Judgment. All of these deeds along with the love and fear of Allah ﷻ will help us all get closer to Allah ﷻ and help make us all successful in the Hereafter.

May Allah ﷻ reward you for listening to the advice Shaykh Muhammad ibn Saalih al-'Uthaymeen has presented to you.

Ahmad ibn Roysten Boulter

12 Dhul Qa'dah 1423.

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27 Saying 'Subhaan Allah' (May Allah be exalted above what the disbelievers attribute to Him.

28 Saying 'La ilaaha ill-Allah' (There is no true deity but Allah)

29 Saying 'Allahu Akbar' (Allah is the Greatest).

30 Saying 'al-Hamdu lillaah' (All praise and thanks be to Allah).

31 By saying 'Astaghfirullah' (I seek forgiveness from Allah).

Recommended Islamic Books

1. Explaining The Fundamentals of Faith
   (By: Shaykh Muhammad ibn Saalih
   al-'Uthaymeen).
2. What a Muslim is Required To Know about His Religion
   (By: Abdullah al-Khayyat).
3. Arguments Against Seeking Help from Sources Other than Allah, and Believing in Soothsayers & Fortune-tellers
   (By: Sheikh Abdul-Azeez bin Baaz).
4. A Brief Illustrated Guide to Understanding Islam (I. A. Ibraheem).
5. We Believe in Jesus
   (By: Sulaiman al-But'he).
6. Islamic Perspective of Sex
   (Prepared By: Abdur-Rahman al-Sheha).
7. The Hijab. Why?
   (By: Dr. Muhammad Isma'eel).

Note: All of these recommended Islamic books are available in The Islamic Propagation Office in Rabwah.

International Da'wah Centers

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Islamic of Islamic & Arabic Sciences in America – 8500 Hilltop Road Fairfax, Virginia 22031

Tel: (703) 641 – 4890 (703) 641 – 4891

Fax: (703) 641 – 4899

www.iiasa.org

Email:info@iiasa.org

The Islamic Center of Charlotte (ICC) – 1700 Progress Lane Charlotte, NC 28205

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Fax # (704) 537-1577

The Qur'aan and Sunnah Society of North America – 19800 Vandyke Rd – Detroit, MI 48234

Tel: (313) 893-3767

Fax: (313) 893-3748

Email:Quransunna@aol.com

United Kingdom:

Markazi Jamiat Ahl-e- Hadeeth U.K. – 20 Green Lane, Small Heath, Birmingham B9 5DB Tel: 0121 733 0019

Fax: 0121 766 8779

Bandury Islamic Centre – 55 park Road, Bandury, Oxan Ox16 –

Tel/Fax: 01295264078

Muhammadi Masjid & Madrasah Salafiah – 24 – 36 Hartopp Road, Alum Rock, Birmingham B8

Tel: 0121 328 7773.

Mosque & Islamic School – 29 Queens Cross, Dudley Dy11Qn

Tel: 01384 258479

Muhammadi Mosque & Islamic Center – 5 Camden Terrace, Bradford BD8 7HX

Tel: 01274 728993

Masjid & Madrasah al-Farooq -32 -38 Dixon Avenue, Crosshill, Glasgow G42 8EJ

Tel:0141 433 2686

Fax:0141 453 0422

Masjid at-Taqwa - 1 Harewood Street. Leicester LE53LX

Tel: 0116 212 6772

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Useful Islamic Websites

- www.beconvinced.com
- www.islamtoday.com
- www.islam-guide.com
- www.al-sunnah.com
- www.thetruereligion.org
- www.it-is-truth.org
- www.islam-qa.com
- www.prophetmuhammed.org
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